APR-JUN 2017

QUARTERLY

ISMAEL

TALEEM & TARBIYYAT MAGAZINE FOR WAQFEEN-E-NAU

ISSUE 06

FROM THE EDITOR

editorenglish@ismaelmagazine.org

The twenty-seventh of May is a day which most of us now are familiar with; it is the day God Almighty sent the second manifestation of His Omnipotence to the world after the demise of the Promised Messiah[as] in the form of Khilafat. This year, once again, the Ahmadiyya Jama'at around the world will express its gratitude to Allah Almighty for enabling us to witness the serenity and peace Khilafat has brought.

During that same period the blessed month of Ramadan will once again dawn upon us; the month in which Muslims both spiritually and physically train themselves to undergo hardships only and only for the sake of Allah.

It is a blessing that we can witness both these occasions again! But it's just a matter of how many of us will be truly committed to honouring the sanctity of the occasions.

Ramadan is a month where we will have the opportunity to listen to Muslims recite the Holy Quran, observe people striving in their regular prayers, endeavouring to make amends with their spiritual and moral selves and hear of Muslims submitting themselves even more to the will of Allah. But is it enough to see all this in second-person?

We need to bear in mind that one's relationship with God is personal! How a person speaks to his Lord and what he asks of Him is something private. Thus in order to partake in the blessings of Ramadan, it is not enough to pride over a friend's success or their spiritual progress. It has to be yours!

The month of fasting for many is an exciting period. Children make it a point to try and wake up with their parents, offer Tahajjud and eat with them before Fajr. But as some grow older the passion withers away. However, we need to go back to our days of innocence and bring back the same passion that we had then. Ramadan is a struggle and can be difficult at times, but that is the purpose!

In this regard Hazrat Mirza Bashiruddin Mahmud Ahmad, Musleh-e-Maud[ra] says:

'I myself have observed that when one fasts with good health, although during the month they may experience some discomfort, after Ramadan their bodies experience a new kind of strength and freshness. This is a physical benefit, but the spiritual benefit is that God Almighty has promised to guard those who fast. This is why God Almighty has mentioned the acceptance of prayers [in the Holy Qur'an] after mentioning fasting. He says, "I am near them and listen to their supplications". Thus, fasts are a means of attaining the nearness of God Almighty. God Almighty becomes a shield for the one who fasts; the shield that protects them from every trouble and evil.'
(Hazrat Mirza Bashiruddin Mahmud Ahmad[ra], Commentary of The Holy Quran, Ch.2: V.184. In: Tafsir-e-Kabir Vol.2. Islam Int'l Publications. p.374)

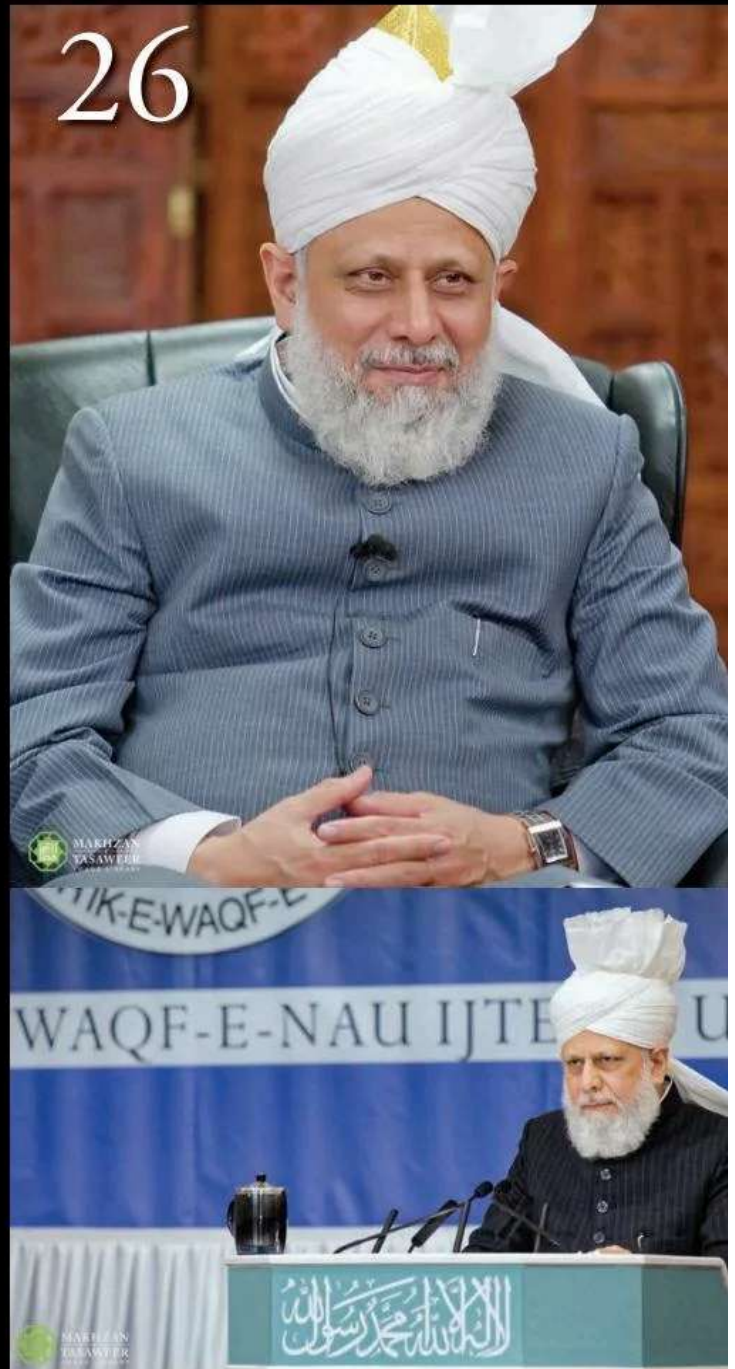
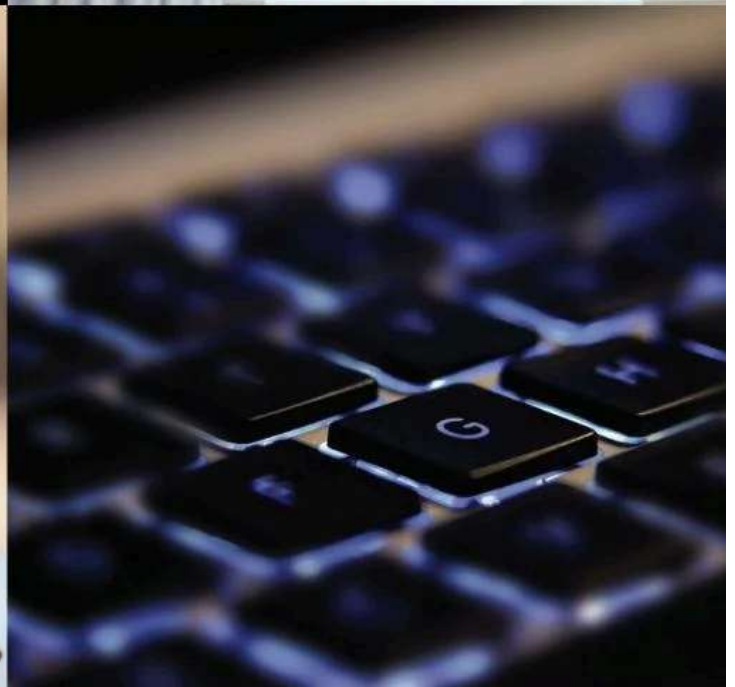
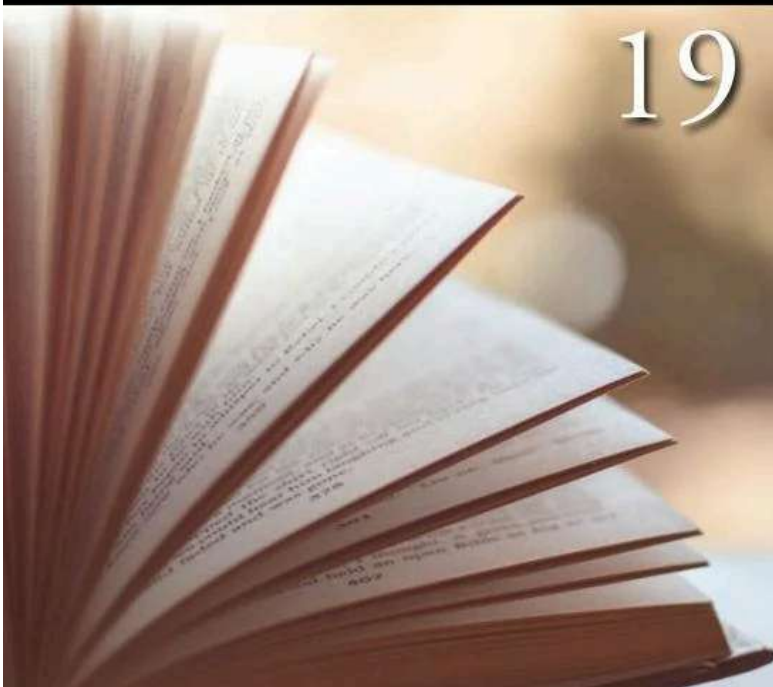
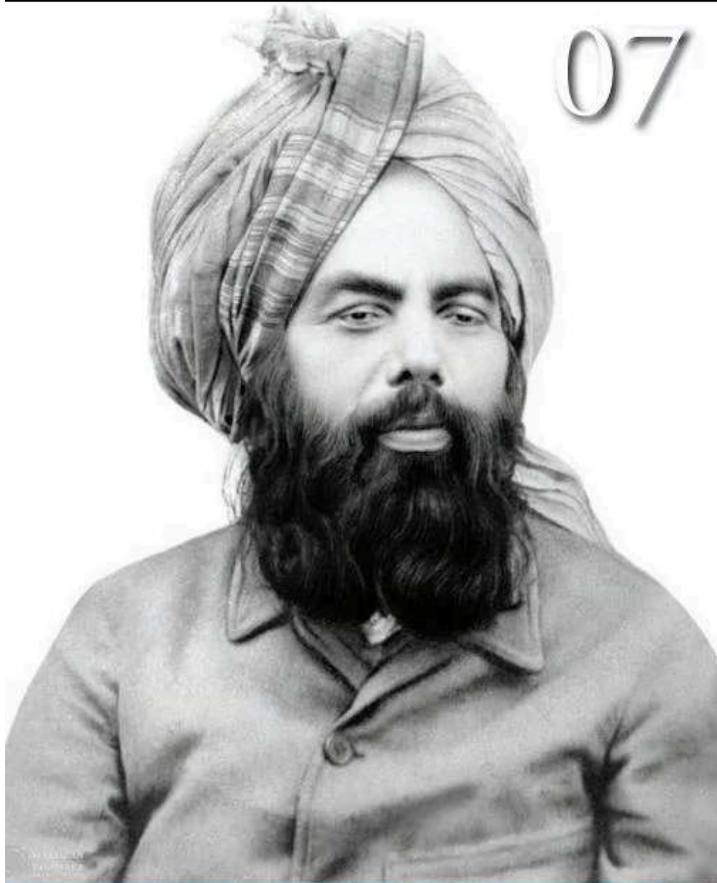
This month of May is truly a blessed one, where two promises of God providing us security will be fulfilled: one in the form of Ramadan and the other in the form of Khilafat.

At an apt time when the world is in search for security, we are able to experience the security of God first-hand. But the condition is that we fast for the sake of Allah and we always remain thankful for the blessing of Khilafat.

WELCOME TO

ISMAEL MAGAZINE

ISMAEL MAGAZINE

CONTENTS

07 - **From the writings of the Promised Messiah[as]**

08 - **Huzoor's tour of Canada 2016** - *Abid Waheed Khan*

11 - **The Physical and Spiritual Benefits of Fasting**

12 - **Address by Hazrat Khalifatul Masih[aa]**

19 - **Reading: unlocking our minds**

22 - **From Our Readers: What Does Integration Into Society Mean For Ahmadi Muslims**

23 - **Reward for act of kindness**

24 - **Better Untaught than Ill taught**

26 - **The Fifth Khilafat of Ahmadiyyat**

CONTACT:

WAQF-E-NAU (CENTRAL)
22 DEER PARK ROAD, LONDON. SW19 3TL
(UK)

TEL: +44 (0)20 8544 7633
FAX: +44 (0)20 8544 7643

MANAGER@ISMAELMAGAZINE.ORG

EDITORENGLISH@ISMAELMAGAZINE.ORG

EDITORURDU@ISMAELMAGAZINE.ORG

WWW.ALISLAM.ORG/ISMAEL

THE HOLY QURAN

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ
كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ
مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙۗ وَّهُمْ فِيْهَا خٰلِدُوْنَ

I seek refuge with Allah, from the Accursed Satan.
In the Name of Allah, the most Gracious, Ever-Merciful.

And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, they will say: ‘This is what was given us before,’ whereas only similar things shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

(The Holy Quran, Surah Al-Baqarah, Ch.2: V.26)

HADITH

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ:
"إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ
أَبْوَابُ جَهَنَّمَ، وَ سُلْسِلَتِ الشَّيَاطِيْنُ".

Hazrat Abu Hurairah, Allah be pleased with him, narrated that the Prophet of Allah, peace and blessings of Allah be upon him, said:

“When the month of Ramadan comes, the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled in chains.”

(Sahih Al-Bukhari, Kitab Bad’-ul-Khlaq)

COMMENTARY ON THE HOLY QURAN

Regarding this verse, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih IIra, in his exegesis of the Holy Quran, Tafsir-e-Kabir, said:

"Spiritual Rewards [in the hereafter] do not necessarily suggest that there will be a mere innate feeling of the rewards of God Almighty. As Hazrat Abdullah Ibn-e-Abbasra said, the fact is that all worldly rewards are similitudes of the rewards that will be given in the hereafter. Thus, instead of saying that we would find similarities of this world's rewards in the rewards of the hereafter, we should say that the rewards of the hereafter are the original and that the water of this world, the milk in this world, the honey and the fruit that we are accustomed to are all similitudes of those belonging in the hereafter. They were produced here [in this world] to help us in understanding the rewards of the hereafter.

"This world is a physical world and thus, the rewards of the Hereafter have been given a material form. God Almighty has, in a way, explained that if the similitude is so delightful then the original must be much more delightful."

(Hazrat Mirza Bashiruddin Mahmud Ahmadra, Surah Al-Baqarah, Ch.2: V.26, In: Tafsir-e-Kabir, Vol. 1. p.247)

FROM THE WRITINGS OF THE PROMISED MESSIAH[AS]

It is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Barahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jama'at, who are your followers, prevail over others till the Day of Judgment. Thus, it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God].

(Hazrat Mirza Ghulam Ahmad, the Promised Messiah[as]. The Will. Islam Int'l Publications Ltd. pp.7-8, 2005)

HUZOOR'S TOUR OF CANADA 2016

BY ABID WAHEED KHAN

(Only small portions of the diaries written by Abid Waheed Khan sahib are included in Ismael. Readers are encouraged to go to

www.alislam.org/library/topics/diary/

to derive maximum benefit from these diaries)

On 3rd October 2016, Hazrat Khalifatul Masih Vaa embarked on an extremely historic and blessed six-week tour of Canada, where he would attend and preside Canada's Jalsa Salana, deliver several historic addresses, meet with Canadian leaders and dignitaries, conduct dozens of media interviews and meet thousands of Ahmadi Muslims.

Arrival in Peace Village

At 5.15pm local time, we arrived in Peace Village and the scenes that greeted Huzoor's arrival were incredible, unforgettable and tremendously emotional.

Thousands of Ahmadis had lined the streets outside Huzoor's residence to welcome him. From a distance, we could see and hear them as they raised the most passionate naaray (slogans) expressing their joy at the arrival of their beloved Imam.

The speed of the Qafila cars slowed right down due to the masses of people and, as I looked out of my car window, all I could see were men, women and children desperate to see Huzoor. Tears flowed from the eyes of so many, whilst huge smiles adorned the faces of all.

As Huzoor exited his car, he smiled and looked around and waved to the Ahmadis who had come to receive him.

After a few minutes, Huzoor came out again and I walked behind him as he proceeded to the Baitul Islam Mosque for Zuhr and Asr.

An informal meeting in the Mosque

Later, Huzoor returned to the Mosque to lead the Maghreb and Isha prayers. However, rather than turn to lead the prayers immediately, Huzoor sat down and talked informally with many of the Ahmadis present.

Initially, Huzoor asked the people at the back of the Mosque if the sound system was working properly and if they could hear him clearly.

Thereafter, Huzoor asked several Jamia Ahmadiyya Canada students about their studies and asked some of the younger students if they had started learning Arabic.

Addressing the students, Huzoor said:

"It is very important that you have a strong foundation in Arabic and so work diligently and strive to improve your Arabic language skills as much as possible. This will help you in other aspects of your studies."

Huzoor then talked to a number of Ahmadis who had come from Pakistan and asked where they were originally from and enquired about their families.

One Khadim told Huzoor that he had acquired a degree from Pakistan but was unsure about what to do next.

Upon hearing this, Huzoor said:

"You should do further studies here in Canada and make sure you work hard and try to excel as much as possible."

A Few Moments with Huzoor

I had the opportunity to meet Huzoor for a few minutes in the room that linked his residence to the building in which I was staying.

Giving a personal insight into the way he conducts interviews, Huzoor said:

"When I get asked questions by journalists often I do not answer their question straight away and people may think I misheard, however I do it on purpose as a means of Tabligh. I prefer to take the opportunity to tell them about the advent of the Promised Messiah (as) and how he came in fulfilment of the prophecy of the Holy Prophet[sa]. Only when I have conveyed this message do I answer their questions."

This was something I have noticed myself over the years. Indeed, in earlier years, I sometimes did think that perhaps Huzoor had not heard a particular question. However, I soon came to realise that Huzoor would, more often than not, first speak of the advent of the Promised Messiah[as] and the need to fulfil the rights of Allah and of His Creation and only then Huzoor would answer the question at hand.

In this way, it is Huzoor who directs the way the interview is conducted, rather than the journalist and so Huzoor uses such interviews to spread the basic teachings of Islam before moving onto more specific issues.

Inspection of Langhar Khana

On the evening of 6 October, Huzoor conducted an inspection of the langhar khana (kitchen) for the Jalsa Salana. Whilst, most departments of Jalsa Salana were based at the Jalsa site in Mississauga, the langhar was based in Peace Village.

As Huzoor walked, Ahmadis ran alongside on both sides of the street waving and raising naaray (slogans), whilst Huzoor waved back at them.

Upon reaching the langhar, Huzoor checked the different cooking stations and gave instructions about how the food should be prepared. He asked the ratio of lamb to potato in aloo ghosht and also checked the tenderness of the meat.

Similarly, Huzoor checked the roti (flatbread) and asked what the expiry date was to ensure that nothing out of date was being served at the Jalsa.

An affectionate moment

Huzoor walked along and met some of the volunteers and as he did so, he noticed a Khadim holding a parrot. As soon as he saw this, Huzoor turned his attention towards him and petted the parrot with tenderness and great affection.

Immediately, I recalled the scene in Australia in 2013, when I had seen Huzoor lovingly feed a number of birds during a visit to a bird park..

Blessing the car of a Khadim

After visiting the langhar, Huzoor sat in a different car to normal and drove the short distance to the Mosque. The car he sat in was a Tesla electric car owned by a Canadian Khadim, who before the tour had requested that Huzoor sit in his car during the tour.

Despite being so busy, Huzoor did not forget the request of the Khadim and so at that moment fulfilled his desire.

Not only did Huzoor sit in his car but Huzoor also took interest in the fact that Tesla cars were purely electric and so Huzoor asked details about how the car works and its differing functions.

Informal moments with Jalsa volunteers

Following the conclusion of Huzoor's inaugural address, Huzoor sat down in front of the Mehrab and did Zikr-e-Ilahi (remembrance of Allah) for a few moments.

Thereafter, Huzoor spoke to various Jalsa duty workers and asked them questions about their respective departments.

Huzoor asked the Nazim Accommodation, how many guests were expected and the Nazim did not know.

Thereafter, Huzoor asked where guests were to be accommodated and the number of beds available. Huzoor was told that the Jamaat had prepared for just 400 guests and it was expected that most of the guests would find their own accommodation.

Huzoor asked the Ziafat (hospitality) department how much food was being prepared. Huzoor instructed that there should be a surplus at all times so that people are not left hungry or forced to queue for hours.

Huzoor then asked about the arrangements for toilets at the Jalsa and whether adequate arrangements had been made to ensure they remained clean and hygienic.

Huzoor asked the Officer Jalsa Gah if he had seen the standards of toilets at the UK Jalsa this year. Upon this, Officer Jalsa Gah said:

"Huzoor, Insha'Allah the standards of cleanliness will be better than at the UK Jalsa."

Hearing this, Huzoor said:

"The standards of cleanliness should be one hundred times better because here you have a permanent structure and properly built toilets, whereas at the UK Jalsa everything is makeshift."

It so happened, that despite the fact that Huzoor had specifically warned those responsible for accommodation, food and toilets about the need to improve, significant weaknesses were observed during the Jalsa, particularly in terms of food and toilets.

It was a reminder that when Khalifa-Waqt highlights something it means there is a weakness, whether those responsible appreciate it or not.

Reciting the Quran in Ramadan

This is something I have seen from personal experience as well on many occasions. For example, I remember a few years ago during the month of Ramadan, I became somewhat lazy in reciting the Holy Quran. Though, I was reciting it every day, it was much less than I should have been and in my heart I knew this but still laziness overtook me.

After a few days, suddenly and completely out of the blue, Huzoor asked me:

"Abid, how many parts of the Quran have you read so far in Ramadan?"

I remember, I felt extremely embarrassed as I admitted that I had not read much. Most graciously, Huzoor did not admonish me but reminded me that I should try to read one part every day in Ramadan.

The Physical and Spiritual Benefits of Fasting

I myself have observed that when one fasts with good health, although during the month they may experience some discomfort, after Ramadan their bodies experience a new kind of strength and freshness. This is a physical benefit, but the spiritual benefit is that God Almighty has promised to guard those who fast. This is why God Almighty has mentioned the acceptance of prayers [in the Holy Qur'an] after mentioning fasting. He says, "I am near them and listen to their supplications". Thus, fasts are a means of attaining the nearness of God Almighty. God Almighty becomes a shield for the one who fasts; the shield that protects them from every trouble and evil.'

(Hazrat Mirza Bashiruddin Mahmud Ahmad[ra], Commentary of The Holy Quran, Ch.2: V.184. In: Tafsir-e-Kabir Vol.2. Islam Int'l Publications. P.374)

ADDRESS BY HAZRAT KHALIFATUL MASIH[AA]

AT THE CONCLUDING SESSION

OF THE NATIONAL WAQIFEEN-E-NAU IJTEMA UK ON 26 FEBRUARY 2017

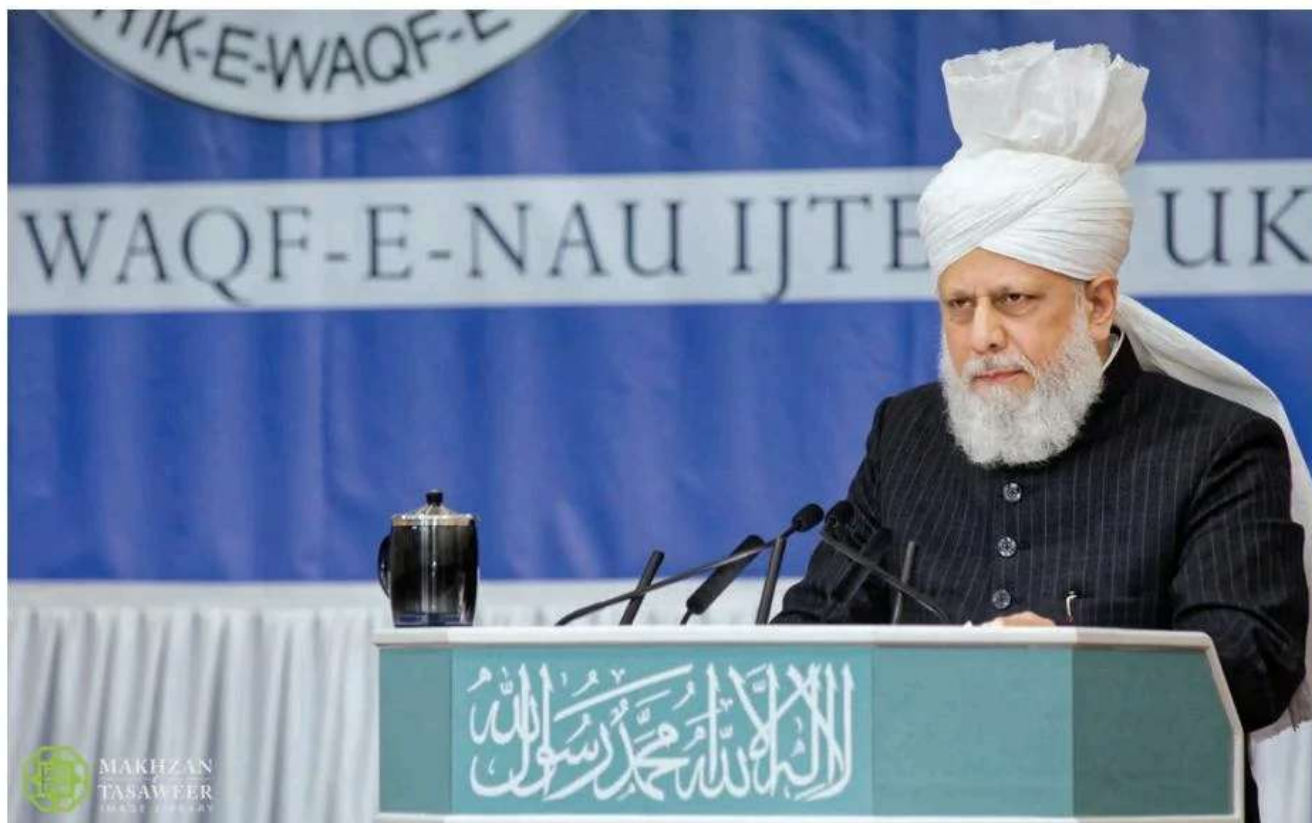
After reciting Tashahhud, Ta'awwuz and Bismillah, Hazrat Khalifatul Masih V[aa] said:

'Today, you are all gathered here for the National Waqf-e-Nau Ijtema and some of you may wonder why we hold these events each year. The reason is to remind all of you, the members of Waqf-e-Nau, about the importance of your responsibilities and to train and guide you about how to discharge these duties. First of all, you should always remember that to merely have your name in the list of Waqf-e-Nau has no value on its own. It is only through your conduct that you can attain the true blessings associated with being a part of this scheme. At all times, you must strive to fulfil your pledge as members of Waqf-e- Nau and this requires that you raise your moral, spiritual and educational standards and set the very best example for others to follow. At all times, every Ahmadi man, woman and child is expected to act upon the teachings of Islam, and so if members of Waqf-e-Nau are only following the basic standards, they cannot claim any distinction.

Hence, never forget that you are the people who have pledged your lives for the sake of your faith and so you must strive to instill the highest standards of Islamic teachings and values within yourselves. Foremost amongst these, as I often say, is to fulfil the rights of Allah, Subhanahu Wa Ta'ala, through His worship and so you must try to constantly improve your standards of worship and try to develop a true and everlasting connection with Allah. If you are sincere in your prayers, you will come to enjoy your worship and will not find it difficult and this is the standard a Waqf-e-Nau should strive to attain. If you are successful in this, you will not only develop a personal bond with your Creator, but you will also inspire others to follow in your footsteps. Of course, the most important and chief form of worship is the five obligatory prayers that must be offered each day. Thus, you should be extremely careful that you do not miss any Namaz (Salat).

Furthermore, you should offer your prayers in congregation whenever possible and, outside of school or college times, attend your local mosque or Salat centre as much as possible. We all identify ourselves as Ahmadi Muslims and we are proud of the fact that we have accepted the Imam of the Age, the Promised Messiah and Imam Mahdias, who was sent according to the prophecy of the Holy Prophet[sa]. Yet, this pride and satisfaction in your faith will only be deemed praiseworthy and will only be accepted by Allah, if we actually act upon the true teachings of our religion. Just to utter a few words articulating our faith is not enough on its own. As I said, first and foremost amongst your duties to Allah is to be regular in the five daily prayers. Regrettably, students often use their schools or university studies as an excuse to delay their prayers or even to not offer of them at all. What they fail to realise is that Namaz is a shield that saves a person from other mistakes, and so by failing to fulfil the rights of worship, they are leading themselves towards others vices and sins and away from Islam. Thus, you must guard against any form of laziness or weakness in this respect.

Apart from offering Namaz, the Promised Messiah[as] has also guided us on the other ways in which we can fulfil the rights of the worship of Allah. For example, on one occasion, a man came to the Promised Messiah[as] stating that he was prone to many mistakes and weaknesses and he sought guidance about how to overcome his shortcomings. In response, the Promised Messiah[as] advised him that Namaz and Istighfar (seeking forgiveness for one's sins from Allah) were the best remedies to overcome such weaknesses. Every person knows his own deficiencies better than anyone else, and so pay great attention to the guidance of the Promised Messiah[as], that the best medicine to overcome negligence in our faith is to be regular in the obligatory prayers and seeking repentance from Allah for our sins. As you live here in the West and have grown up in a materialistic society, the need and importance of Istighfar is even more pressing, as it is an outstanding means of protecting a person from the evils and immorality prevalent in society. As I have said, Waqf-e-Nau should be an example for others and so you must offer Istighfar as much as possible so that your spiritual and moral standards continually elevate and improve. Furthermore, the Promised Messiah[as] taught that a person should pray to Allah with the words: 'O Allah, create a great distance between me and my sins,' meaning that a person be saved from all wrongdoing and sin.
The Promised Messiah[as] said that if a person sincerely and regularly offered this prayer, it would surely be accepted over time. Thus, as members of Waqf-e-Nau, you should offer this prayer repeatedly so that you can be guided to the right path and fulfil your pledge. The Promised Messiah[as] also taught that struggling against one's inner self, which incites a person towards wrongdoing, is also a form of worship. For example, if a person is sleeping at night but wakes up for Fajr and goes to the mosque, despite being extremely tired, he will be the recipient of Allah's favour. On the one hand, he will be rewarded for offering his prayer at the correct time and in congregation, whilst at the same time, he will also be rewarded for fighting back against his inner self and prioritising his faith.

Another great responsibility placed upon you is to defend Islam and to respond to the false allegations and unfounded accusations that are being levelled against it on a daily basis. Remember, you are the people whose parents devoted your lives for the sake of your faith before your birth, with the hope and desire that their unborn child would serve Islam and serve the mission of the Promised Messiah[as]. Having reached an age of maturity and understanding, you have yourselves renewed that pledge and have willingly chosen to remain a part of the Waqf-e-Nau scheme. Consequently, you bear vast responsibilities to your faith and great trusts have been placed in you. In today's world, people are attacking Islam from all directions and so as Waqf-e-Nau, you should be on the front lines defending your religion. However, this is not the era of the Jihad of the Sword, rather we are living in an age where people are attacking Islam through literature, through the

media, through the internet and through other similar means, and so, it is your duty to counter the allegations made against Islam in a like manner.

For example, some atheists have taken the teachings of Islam completely out of context to serve their own needs and so you must have knowledge of your faith so that you can respond to their false claims. Similarly, people of other beliefs or some politicians and journalists have raised objections against Islam and have deemed it to be a religion of extremism. In this respect, the tragic reality is that, to some extent, their complaints and fears can be understood and are justified. I do not mean, God forbid, that there is any truth to their assertions against Islam, but there is no denying that the general state of the Muslim world has become desperate and pitiful. Most Muslims have forgotten the teachings of their religion and proof of this is the fact that many of today's wars and conflicts centre upon the Muslim world. So-called Muslims are partaking in activities that a person with even a grain of humanity could never comprehend. Terrorist and extremist groups are perpetrating the most horrific and abhorrent brutalities.

Whilst their heinous acts betray Islam in every respect, they continue to indulge in merciless killings, rapes, pillaging and other unspeakable acts. Their evil knows no bounds and it is an immense tragedy and cause of deep sorrow that they continue to perpetrate such evil acts in the name of Islam, despite the fact that Islam is the religion which has placed the greatest value on the sanctity of human life. Where on the one hand, the extremists are targeting defenceless and innocent non-Muslims, they are also shedding the blood of their fellow Muslims. Undoubtedly, such people are hell-bound because the Quran categorically states that if a Muslim kills a fellow Muslim then he or she is destined for hell. Similarly, Allah the Almighty has proclaimed that to kill one innocent person is akin to killing all of humankind. In every way imaginable, Muslims are defaming the pure name of Islam and so as Waqf-e-Nau you must understand the weight of responsibility upon your shoulders.

Remember, it has been left to the Jama'at of the Promised Messiah[as] to defend Islam and,

as members of Waqf-e-Nau, you must be at the forefront of this effort. It is the task of every Ahmadi Muslim, but particularly those who have dedicated their lives to serve their faith, to stand up and prove to the world that Islam is a religion of peace which bears no reflection to the unjust portrayal that we see every day in the media. It is up to you to remove people's fears and misconceptions and to explain to them the perfect teachings of the Holy Quran and the noble character of the Holy Prophet of Islam[sa]. This Jihad of spreading the true teachings of Islam will not be easy and so you will have to work extremely hard and be ready to make many sacrifices. Rather than defend Islam, the so- called scholars and Ulema (religious clergy) of the Muslim world have repeatedly defamed it.

They have long issued such ludicrous and ill-conceived Fatwas (religious edicts) or given completely nonsensical interpretations that have opened the door for non-Muslims to mock and ridicule Islam. With the Grace of Allah the Almighty, many Arab people have come to accept Ahmadiyyat, but when they narrate the horrific examples of the powerful Muslim clerics in their nations, a person is left shocked and speechless. Instead of wielding their influence with wisdom and truth, such clerics abuse their authority and the trust that people have in them, in the worst possible ways. For example, if a person becomes victim to a mental illness or some form of hysteria, then rather than treat them with compassion or some other treatment, they declare that a Jinn has overtaken the person and it must be forced out of them through merciless beatings or other inhumane methods. Another belief very much prevalent at the time of the Promised Messiah[as], and which even continues to this day in some remote areas, is that it is entirely permissible to loot or seize the wealth or property of non-Muslims. This also extends to the belief that it is permissible to kidnap the wife of a disbeliever or to forcibly take a non-Muslim woman to your home without any Nikah (marriage).

Illustrating the level of ignorance amongst some Muslims, Hazrat Musleh-e-Maud[ra] once narrated a personal incident of Hazrat Khalifatul Masih I[ra] that occurred during a visit to the Indian city of Amritsar. Upon reaching Amritsar, Hazrat Khalifatul Masih I[ra] gave four aanay, which is a coin that would be the equivalent of 25p today, to a Muslim and asked him to go and buy some mathai (sweet).

When he came back, the Muslim had acquired the mathai, but still had the money as well. Thus, Hazrat Khalifatul Masih I[ra] enquired from him why he still had the money in his hand. In response, the Muslim replied that it was part of the spoils of war. What nonsense! He then explained that after purchasing the sweets, he had distracted the shopkeeper by asking him to get something from the other side of the shop, and whilst he was diverted, he took back the money from the counter. Hearing this, Hazrat Khalifatul Masih I[ra] was very upset and said that this was stealing. In reply, the Muslim very casually said that it did not count as theft because the shopkeeper was a Hindu and to take the possessions and wealth of a non-Muslim was entirely permissible! Such things are the height of ignorance and a complete violation of Islam's teachings.

Furthermore, some so-called scholars even claim that an aggressive and violent Jihad in pursuit of conquering lands and people is justified. Indeed, it is on such authority that many extremist groups seek to justify the terrorist acts, beheadings and other brutal acts that they perpetrate. If such hate-filled and unjust beliefs were part of Islam's teachings, who in their right mind would ever accept it? Yet, as I said, these are not just stories from the past, but some Muslims are engaged in such brutalities and cruelties today. Thus, these are some examples of the ignorant attitudes and beliefs that have spread amongst the Muslim world. Who could ever accept such unjust teachings? Who could accept this distorted form of Islam? Surely, no decent person ever would.

However, we Ahmadis know the truth, and we know that the Islam portrayed by extremists or the so-called Ulema (religious scholars) has no link to its true values. The reality is, and always will be, that Islam comprises those magnificent and noble teachings that were practiced by the Holy Prophet[sa], the Khulafa-e-Rashideen (Rightly

Guided Four Khalifas after the Holy Prophet[sa]) and the Companions of the Holy Prophet of Islamsa. Even following that early period of Islam, many Muslims continued to practice and propagate the original teachings, but as time progressed, vices and bad practices began to develop amongst the Muslim community. Such wrong acts continued to spread until the majority had forgotten the true teachings of Islam and it was at that time that Allah the Almighty sent the Promised Messiah[as] for the revival of Islam.

Having been guided by him, Ahmadi Muslims are extremely fortunate to have been shown the true teachings of Islam, but it is not enough for you to merely verbally accept the Promised Messiah[as], rather your conduct, especially as members of Waqf-e-Nau, must be exemplary at all times. It is your duty to spend your lives in the service of Islam by spreading its true teachings and making people aware that Islam is not what is commonly portrayed in the media. It is not a religion that gives licence to kill or maim. It is not a religion that permits any form of compulsion in matters of faith or belief. It is not a religion in which women can be violated, raped or kidnapped. It is not a religion of terrorism and extremism. It is not a religion of hate and vengeance. It is not a religion that permits deception or falsehood in any form. It is not a religion of immorality or vice. Rather, Islam is a religion that promotes peace and tolerance at all levels of society. It is a religion that teaches freedom of belief and seeks to build bridges between the people of difference races, nationalities and beliefs. This is the message that you must forever convey, through your words and deeds, to the rest of the world.

Currently, there are, Masha'Allah, around 1086 Waqifeen-e-Nau boys above the age of 15 here in the UK, and if each of you understand and assume your duties to your faith, great things can be achieved. If you fulfil the demands of your pledge you can be the generation who starts bringing about a spiritual revolution in this society. In this day and age, it is only our Jama'at who can protect Islam and propagate its true teachings. Unquestionably, this is the duty of all Ahmadis, but the biggest responsibility lies with those people like you who have devoted their lives for the sake of their religion. To do this, it is essential that you understand your faith and have knowledge of its teachings. Thus, you must study the Holy Quran every day so that you can

identify the commands of Allah the Almighty and act upon them. Similarly, you should read the books of the Promised Messiah[as] that have been translated in English, and those of you who can read Urdu, should read the others books as well.

You should also try to connect yourself with MTA, and watch at least 1 hour of any of the programmes on MTA every day. And especially, never forget to listen to my Friday Khutbah (Sermon). In this way, you can connect yourself with Khilafat-e-Ahmadiyya. The knowledge you will gain from reading the Quran and the books of the Promised Messiah[as] will provide you with the intellectual tools and spiritual ammunition to respond and refute the allegations of those who speak against Islam.

Moving on, I shall now present some special instructions given by Promised Messiah[as] to his followers, which should be followed by all Ahmadis, but particularly those who have devoted their lives to the service of Islam. The Promised Messiah[as] has said that a person's morals and habits should always be in accordance with the commands of Allah, to such an extent that other people attest to their good character and to the fact that they are practical examples of the teachings of Islam. He continued by saying that if an Ahmadi does not act in this way, he or she would be guilty of setting a bad example for others, which could weaken their faith and thus such Ahmadis would be culpable of defaming Islam, just as others have done. The Promised Messiah[as] said that only those who, according to the conditions of their Bai'at (oath of allegiance), gave precedence to their faith over all worldly matters, could be deemed as true members of his Jama'at.

Most of you are now mature in age and understanding and so you should seriously reflect upon whether you are fulfilling the conditions of your Bai'at. Moreover, the Promised Messiah[as] said that his followers should avoid taking part in immoral, worldly or vain discussions and practices. In this era, this includes watching immoral and inappropriate television programmes or films and also includes wasting time chatting on social media or different chat groups. Such practices are harmful and lead to the spread of immorality and other vices, and so if you engage in these bad habits you will not be able to fulfil the pledge you have made as Waqf-e-Nau.

The Promised Messiah[as] also repeatedly emphasised the importance of fulfilling the rights of others. Thus, our Waqf-e-Nau should be selfless in nature and never selfish. You should consider how you can help others and fulfil their rights, rather than worrying about your own needs or entitlements. Further, a Waqf-e-Nau should never be the cause of pain for others, instead they should always be kind, compassionate and caring. Hence, wherever, and whenever, you can help or assist other people, you should never waste the opportunity. Similarly, the Promised Messiah[as] taught his followers to offer sincere repentance by seeking Allah's forgiveness for their shortcomings and to keep in mind that Allah is watching their every move. You may be able to hide your acts from other people but not from Allah, and so never partake in any activity that is opposed to Islam's teachings. The Promised Messiah[as] also said that if his followers did not bring about practical changes within themselves, and were not constantly seeking to progress spiritually and morally, there was no benefit to taking his Bai'at and entering his fold. In fact, he said that the attitude of those people who did not seek to improve, illustrated that they did not believe there was any need for them to accept the Promised Messiah[as]. This is something for all Ahmadis to consider and reflect upon and especially for the members of Waqf-e-Nau.

Many of you are now married, or reaching the age of marriage, and so I wish to remind you that you should marry Ahmadi girls and try to fulfil your responsibilities to your wife and family to the best of your abilities. You should strive to ensure that you remain happily married and you will need to pray for this as well. Within your homes, you should display the very best morals and treat your family with love, kindness and respect.

Furthermore, as a Waqf-e-Nau, it is imperative that you maintain a close link with the Jama'at and that you give as much time as possible to serving it. Those of you who have not yet been

called up full-time to serve the Jama'at should nonetheless make sure that you continue to set aside regular time for Jama'at duties. If it is not possible for you to give time each day, then at the bare minimum, you should set aside one day a week to serve the Jama'at. There may be some Waqf-e-Nau boys who are neither studying, nor working, and so whilst they search for work in their chosen field, they should not sit idly at home. Rather, they should inform the Waqf-e-Nau administration of their situation and serve the Jama'at until they find suitable work. To remain at home wasting time is completely wrong and harmful and so utilise any free time you have productively for the service of the Jama'at. Similarly, if you are working in a company or elsewhere, you should never forget your duties to your faith and so try to set the best possible practical example for others to see and learn from. In this way, you will be doing Tabligh through your conduct and spreading the message of Islam, even before you come to fulfil your Waqf (life dedication) on a full-time basis.

At the end, I also wish to remind the younger members of Waqf-e-Nau, who are still members of Atfal-ul-Ahmadiyya, of their responsibilities. All of you should pay full attention to your studies at school. Similarly, you should not waste your time playing computer games or other electronic games, rather when you have some free time go outside and play games or sports and take benefit from the fresh air. This will benefit your health and well-being in the long-term.

Additionally, you should be well behaved and listen to your parents. Above all, you must instil the habit of offering your five daily prayers and tell the truth in all matters. Every day you should try to improve yourself and, apart from your school studies, you should also try to increase your religious knowledge. May Allah enable all of you to understand and act upon what I have said. And may all of you come to fulfil the demands of your Waqaf in the best possible manner. I also forgot to mention that today, Jama'at Ahmadiyya the Gambia is holding their Waqf-e-Nau Ijtema. And so they are also a part of our Ijtema today through MTA.

May Allah Ta'alah bless you all. Now join me in silent prayer.'

READING:
UNLOCKING OUR MINDS

By
Jazib Mehmood
Jazib Mehmood is a Waqif-e-Nau who resides in Asokore in Ghana.

In our youth, the introduction of technology has greatly distracted us. Phones, laptops, and other devices have rendered us incapable to pick up a book and read to our understanding. It has become common to believe that books are for the ones who lead a boring life. But it is not that way. Stephanie Gorley says 'Anyone who says that they have only one life to live must not know how to read a book'.[1]

Impact of Books
The habit of writing books evolved from Ancient Egypt estimated around the First Dynasty where scribes would write on papyrus scrolls, but first evidence is from the account books of King Neferirkari of the Fifth Dynasty around 2400 BC. But book production developed in Rome in the 1st Century B.C. with Latin Literature that had been influenced by the Greek. Papermaking has been traced to China about AD 105. Mark Twain has said, 'One who does not read is no different from one who cannot read'. Joseph Addison says, 'Reading is to the mind as exercise is to the body'.[2]

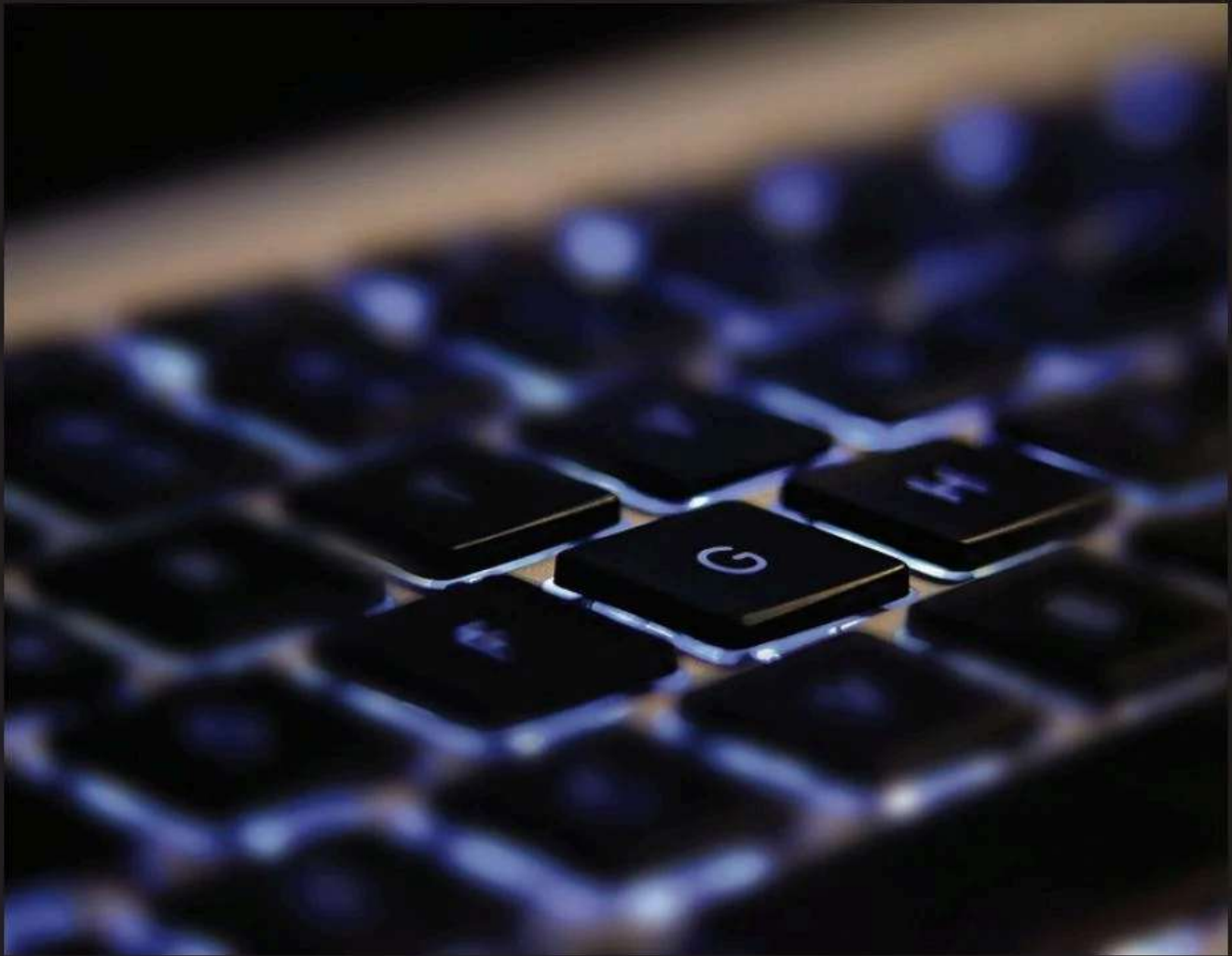
Enter Technology
But lately we have abandoned books for the newfound love of technology. According to a survey of 2,000 British children and parents conducted by Nielsen Book in June this year, 50% of family households now own at least one tablet, up from 24% a year ago. It's hugely impacting on teenagers: 11-17 year-olds are actually dropping their participation in quite a broad range of activities in order to play game apps.[3]

Effect of Reading on the Human Body
Reading is not something that is hard to do. It is part of life. Stuart Dredge describes reading in The Guardian, as '…a wonderful (and healthy) escape from the stress of everyday life. Simply by opening a book, you allow yourself to be invited into a literary world that distracts you from your daily stressors. Reading can even relax your body by lowering your heart rate and easing the tension in your muscles'.

A 2009 study at the University of Sussex found that reading can reduce stress by up to 68%. It works better and faster than other relaxation methods, such as listening to music or drinking a hot cup of tea. This is because your mind is invited into a literary world that is free from the stressors that plague your daily life.

This shows that the youth of today could accomplish great things if they read more books.

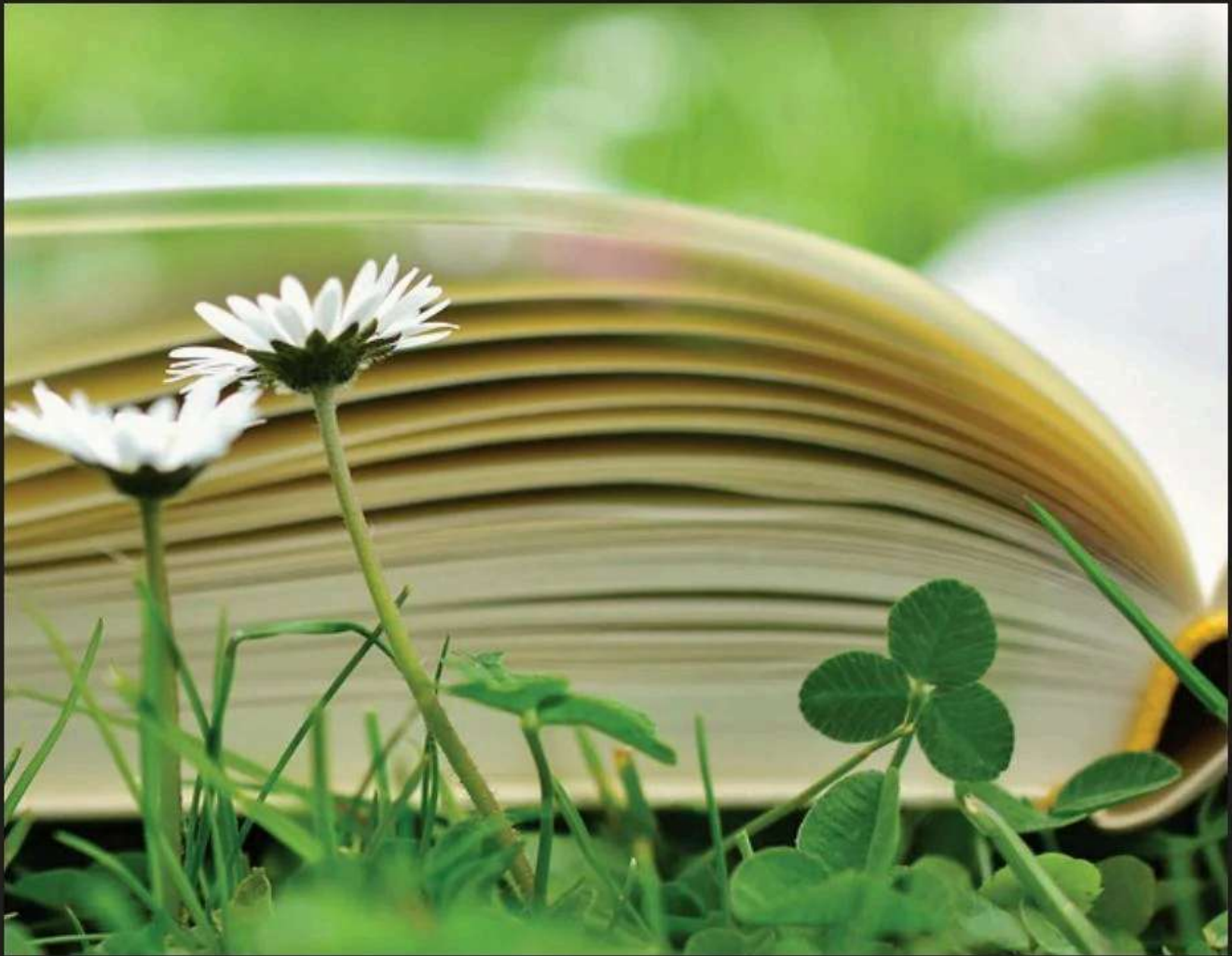
Personally, I enjoy novels that teach us and entertain us simultaneously. Reading books is thought of as boring, but quite frankly it is quite the opposite. As we casually sit on the couch, books have

1: https://www.pinterest.com/geekyone22/anyone-who-says-they-have-only-one-life-to-live-mu/
2: https://en.wikipedia.org/wiki/History_of_books
3: https://www.theguardian.com/technology/appsblog/2013/sep/26/children-reading-less-apps-games

the ability to envelop us in an enthralling tale, transporting our minds to a different world as our bodies stay still. It's a wonderful feeling; reading a book and actually experiencing what the author tries to tell us. It's not just about the book; it's also about the way we think after reading the book. After reading Sir Arthur Conan Doyle's Sherlock Holmes, I began to perceive my environment differently. I noticed things that had never crossed my mind. I was in a new world and it was one of the most exciting experiences of my life.

Professor of English Karen Swallow Prior commented on the value of books and the lessons we learn from them. In an article from The Atlantic, she says "From Great Expectations I learned the power the stories we tell ourselves have to do either harm and good, to ourselves and to others; from Death of a Salesman I learned the dangers of a corrupt version of the American Dream; from Madame Bovary, I learned to embrace the real world rather than escaping into flights of fancy; from Gulliver's Travels I learned the profound limitations of my own finite perspective; and from Jane Eyre I learned how to be myself. These weren't mere intellectual or moral lessons, although they certainly may have begun as such. Rather, the stories from these books and so many others became part of my life story and then, gradually, part of my very soul".[4]

Eugene H. Peterson explains in Eat this Book, "Reading is an immense gift, but only if the words are assimilated, taken into the soul—eaten, chewed, gnawed, and received in unhurried delight." So, one must not only read a book to check a list, or to tell your friends that you have read a book, but one must read to actually try to understand a book, to learn what there is to be learnt. As Thomas Huxley says, "Try to learn something about everything and everything about something".[5]

Maryanne Wolf, director of the Center for Reading

4: www.theatlantic.com/national/archive/2013/06/how-reading-makes-us.../277079/
5: https://theadventureofdragonhunting.wordpress.com/2012/01/28/day-28-a-year-of-thoughts-eat-this-book/
6: www.theatlantic.com/national/archive/2013/06/how-reading.../277079/

and Language Research and author of Proust and the Squid: The Story and Science of the Reading Brain, has studied "deep reading" in the context of the science of the brain. She describes the fragility of the brain's ability to read with the kind of sustained attention that allows literature to wield its shaping power over us: The act of going beyond the text to analyze, infer and think new thoughts is the product of years of formation. It takes time, both in milliseconds and years, and effort to learn to read with deep, expanding comprehension and to execute all these processes as an adult expert reader. Because we can read in multiple ways, how we read—and what we absorb from our reading—will be influenced by both the content of our reading and the medium we use.[6]

A literate community, one that actively reads novels and newspaper articles, is far superior to one that obsesses over the pursuit of advanced technology. In the long run, an intelligent human is more valuable than smart technology. Reading is a long-lost pastime that has waned in popularity in the wake of smart phones, tablets, and computers. It is our duty to initiate the revolution in which individuals pick up a book instead of the smart phone as a method of entertainment.

In the end, it is not about how many books one reads. It is not about the pace; rather it's about the things we learn from the books we read. There is a great urge from our mind to read more books, because they are just so absorbing. Those who argue that television is just as good as books are missing so much. They do not realize that what we learn from books, we do not learn from anywhere else. It is understandable that for those of us who have not developed a habit of reading, but once developed it is a source of pleasure and knowledge for it helps us think wider, listen stronger, see clearer, and live better.

From Our Readers

WHAT DOES INTEGRATION INTO SOCIETY MEAN FOR AHMADI MUSLIMS

By Hamaad Muin Ahmad

Hamaad Muin Ahmad is a Waqif-e-Nau aspiring to serve the Jama'at as a doctor. He is eighteen years old and currently he is studying for A Levels in the United Kingdom and will soon be entering University to pursue education in Medicine.

As second or even third generation Ahmadi Muslims, originating from foreign countries, brought up in the western society, it can be difficult to understand what integration into society means. What is the limit that we can "integrate"? To what extent, according to the teachings of Islam, is it permissible?

Integration into the west could be easily misinterpreted as taking part in music festivals, partying with friends till four in the morning, free mixing with the opposite sex and giving more time to buddies as opposed to family members. However, this is not the way for young Ahmadi youth to integrate.

These events may start off as peer pressure or thinking that the small things may not harm us, but in the long run these traditions become an addiction and thus can be thought to be a necessity. However, nothing could be further from the truth!

Islam has laid down rules and regulations with such beauty that if we follow it, we cannot ever fall into the pit of Satan. What we must consider is that there are many ways that an Ahmadi could integrate into society, but boozing and partying till late are occasions that we need to steer clear from.

So, what does integration actually mean? The literal meaning: to join together harmoniously in a single community. Those living in the west will agree with me that throwing parties and drinking is clearly not a "harmonious" deed and such acts

drive a person to the other end of the spectrum of disorderly behaviour. When one considers working together harmoniously in a single community, one aspect springs to mind and that is the service to one's country. Many times in the year Majlis Khuddam-ul-Ahmadiyya (aka MKA) events such as charity walks, litter picking and homeless feeding are organised. This is a perfect example of integration into society.

The Holy Prophet[sa] said: "love for one's country is a part of faith". Therefore, integration into society is encouraged to all young Ahmadi Muslims, but it should be done in a way that is permissible within Islamic law and law of the land. By taking part in these functions run by Majlis Khuddam-ul-Ahmaddiya, we can show the Western world what is means to be a true Muslim and how to successfully "integrate" according to the correct teachings of Islam.

To find out more on the true definition of 'Integration', we urge readers to refer to Hazrat Mirza Masroor Ahmad[aa], Khalifatul Masih V's address: ***'Can Muslims Integrate into Western Societies?'***

www.reviewofreligions.org/8827/can-muslims-integrate-into-western-societies/

REWARD FOR ACT OF KINDNESS

Hazrat Mirza Ghulam Ahmad, the Promised Messiah[as], narrated the following incident, proving that God Almighty rewards good to the extent that small acts of goodness are rewarded manifold. Huzooras said:

We should worship that God alone who rewards for even a small deed…

… A story is told that three men were once stuck on a mountain. They had sought residence in a cave but a boulder fell in front of the opening and obstructed their way out. As a result the three had come to terms with the fact that only their good deeds would now save them. Accordingly, one of them said, 'I had once hired some labourers, but when the time for payment came one of them left. I searched a lot for him but eventually I spent some of the money from his pay on a goat which, with time, multiplied into a flock.

'One day the worker arrived and said, "I used to work for you. If you pay me the money I was owed I will be indebted to you". As a result I returned his money to him.

'O Allah! If this righteous act pleased Thee, then relieve me of this trouble.' With this the boulder moved a little.

Then, the second person began narrating an incident and towards the end said, 'O Allah! If this good deed of mine pleased Thee, then relieve me of this trouble.' The boulder moved a little more.

Then the third said, 'When my mother reached old age, one night, she requested for some water. When I returned to her with the water I found that she had fallen asleep. I decided not to wake her up so that she would not be troubled and stood there the entire night with the water in my hand. When she woke up in the morning I handed her the water. O Allah! If this righteous deed pleased Thee, then relieve me of this trouble.'

As a result the boulder moved to such an extent that the three were able to leave. In this manner, Allah the Exalted gave every one of them their reward for their righteous deeds.

Hazrat Mirza Ghulam Ahmadas, Malfūẓāt Vol. VI, Additional Nazir Isha'at, 16 Gressenhall Road, London SW18 5QL, pp. 26-27, (1984)

BETTER UNTAUGHT THAN ILL TAUGHT

By Maroof Ahmad Bashir
Maroof Ahmad Bashir is a Waqif-e-Nau and serves as a teacher at Nasir Higher Secondary School in Rabwah, Pakistan. He has obtained a Masters Degree in English Literature and Linguistics and is currently studying for M.Phil. English, Applied Linguistics, from University of Lahore.

'Better untaught than ill taught' is a proverb which can have various connotations. As a teacher, I feel that this proverb suggests the teaching methodologies applied by teachers.

Harsh Teaching Methods

Some teachers are harsh in their attitude when they are talking to their students while others are very polite. For some teachers, their method of teaching is variable according to the performance of the student.

What is the reason behind changing education systems? Why are teachers not allowed to chastise their students at any mistake? These are the questions of those who still believe in ill taught education in our society. But what such teachers need to bear in mind is that the student must develop an affinity towards the subject before he can be expected to progress. A teacher must create an atmosphere where students enjoy what they are learning. The student should know every single day they attend class that they are their to learn something new and interesting, as opposed to the same old boring-every-day-class.

The Teacher's Attitude Determines the Class Morale

The morale of the classroom depends upon the teacher and their teaching methodology. But I regret having observed in some of the schools in our country (Pakistan) that the teachers are not working as teachers but as cannons filled with knowledge who fire away at students with knowledge. Granted, that sometimes this method may have claimed success in the past but one should reflect: what will be the outcome of this? The students will possess no affinity towards you nor the subject. They will have no real reason to want to do their homework or even try to learn what is being taught. There is a great possibility that they will start skipping classes and will think that it's better to stand outside rather than listening to the teacher inside. As a result, the harshness in teaching methods becomes the start to the destruction of their future.

In essence, a teacher is an entertainer whose job is to understand the psychology of their pupils and treat them individually but collectively. Every student should feel that their teacher is talking to them on an individual level and not to the class in general.

Now, there are some methods and strategies that are being used by teachers both good and bad. It all depends upon the strategy of teachers to determine whether they are good teachers or bad.

The Students Need to Feel Loved

Some people think that spending a harsh life is the key to a successful life but others argue that a life without fragility is an incomplete life. Those who merely spend their lives in harsh and difficult environments are bereft of one basic instinct of man: love. Everyone should be made to experience hard

work, but when that hard work is done in a wrong manner it changes the man from the inside. The extremist groups of today a very big example of the ill education that was, once upon a time, provided to them. They are taught how to kill senselessly and thus they are transformed into monsters. But if we turn to how the army educated its soldiers, we'll see a huge difference between both. They are taught to rescue people and kill every evil that lurks in their path. But mercy is the most important aspect that is fed in their minds by their teachers. Whereas extremist groups kill in the name of anything they can somehow prove promotes violence. For them, killing their own people is a glorious victory.

Who Are Good Teachers?

So, the question is, what are the qualities of a good teacher? Here are some points that come to mind:

- Good teachers create the desire inside the stu dents' hearts to learn new things. This can be done by starting their lectures with inspirational lines
- Good teachers take pain-staking steps for the sake of their students. They are devising planning new ways for their students to learn. They take all the problems of their students as their own
- Good teachers always have a good grasp over the subjects that they teach
- Good teachers frequently step offstage and facilitate entire class discussions. This allows students to learn from each other. It's also a great opportunity for teachers to formatively assess (through observation) how well students are grasping new content and concepts
- Good teachers are very keen learners. They learn new things by collaborating with their colleagues and they apply their new-found knowledge in the class
- Good teachers are like candles, in that they consume themselves to light the way for others

On the flip-side, however, are those teachers who don't learn from their colleagues, don't take pain for their students, don't have good knowledge about the subject, think their lectures are enough for the students and let the time to pass waiting for the bell to finally ring.

The Importance of Teachers Today

A teacher of mine once said that a good teacher could never go to hell. Although the knowledge of what will happen to us in the afterlife does not lay in our hands but what we can say for certain is that good teachers follow in the footsteps of all God's noble Prophets, in that they give their time to educate the world with what they know in an attempt to secure the future of that nation.

Another aspect of the importance of good teachers is the reality of what today's world demands. We don't need doctors, we don't need engineers, we don't need dentists, we don't need writers, we don't need architects as much as what the world needs more than anything else: humanity! That is something no doctor can prescribe a medicine for. No machine can introduce a human being with humanity and no dentist can tell a man how to be a human being and how to love each other.

Love can only be found in the person who is taught with love, care and passion; whose teacher took their pains as their own, understood their psychology and worked for their prosperity.

Thomas Edison didn't get good education, but he was a great inventor. What was behind all his inventions? What was the secret ingredient in his inventions? It was the good education that his mother gave him by encouraging him.

Even If Your Not A Teacher, This Still Applies To You

In conclusion; yes, teachers are a pivotal part of society. Teaching is a profession that all Waqifeen should pursue. But, alongside the many other fields Waqifeen are encouraged to pursue, not everyone can directly apply a good teaching methodology in a classroom. But as the example of Thomas Edison clarifies, the best source of education, the first people to teach a child, the ones who nourish the child and take the child's pain as their own are parents!

Thus, even if Waqifeen have not pursued their Waqf to become teachers, teaching is a profession that is applied by all parents and must be done so in the best way possible, to secure the future of humanity.

THE FIFTH KHILAFAT OF AHMADIYYAT

'This period of the fifth Khilafat, with which we enter the new century of Khilafat, is, Inshaallah, the time of progress and triumph. I assure you that such doors of divine succour are open and continue to remain so, that every coming day brings closer the days of victory.

'God Almighty assured me about this a long time ago that He would prepare loyal servants Himself. So, come forth assessing your faith and your righteous deeds, and join the blessed souls whom Allah the Almighty will raise firmly, like unsheathed swords in the defence of Khilafat.'

(Hazrat Mirza Masroor Ahmad, Khalifatul Masih V[aa], 27 May 2008, ExCeL London, Khilafat Jubilee)

ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2017

Jamia Ahmadiyya UK will be holding entry test and interview on 14th and 15th July 2017 for this year's intake of students. The following conditions apply:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah[as].**

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

Application must be endorsed by the National Ameer.
A detailed medical report from the GP.
Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
Copy of applicant's passport.
2 passport size photographs.
The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2017 entry MUST arrive by **30th June 2017** . Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:

+44(0)1428647170 or +44(0)1428647173, +44(0)7988461368(Mob.) Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.